

CEYLON MISSION.

Missionary Intelligence.

Condensed for the Boston Recorder, from the
Missionary Herald for September.

SANDWICH ISLAND MISSION.

[The Missionary Herald for September, contains the journal of the Missionaries at Woahoo, from July 1st, to Nov. 15, 1821. An abstract of the journal of Messrs. Bingham and Ruggles while they were on a visit to Atoot, between these dates, was given in the *Recorder* of Aug. 10—and the following is an abstract of the journal kept at Woahoo at the same time.]

[July 1. George Sandwich, recommended by the church in Cornwall, Conn., was received into the church at Woahoo, and accepted as an Assistant Missionary.

[2. A note was received from Capt. Davis, informing that nearly \$300 had been collected for building a church, with the decided approbation of the king and chiefs. Some of the principal chiefs are subscribers.]

4. About 12 o'clock, three houses of Mr. Beckley, an Englishman, who settled here many years since, were seen to be on fire. We went down immediately but could be of but little assistance, as it was in vain to attempt to stop the progress of the flames. The houses were burnt to the ground in less than fifteen minutes. Most of the property within was saved. The houses lost fire from the discharge of guns near them in honor of American Independence. A subscription was drawn up for the relief of the sufferer, and the mission subscribed fifteen dollars. The American gentlemen at the board of festivity, made a liberal subscription to rebuild his houses.

Commerce of the Islands.

12. To-day the brig Thaddeus, Capt. Sumner, sailed for Mowee, where she is to take in a cargo of salt, and proceed to the peninsula of Kamtschatka. She is expected to bring back fish, spars, and rigging, in exchange for salt. The Russian Governor of Kamtschatka has written to Reho-roho wishing him to send, by one of the vessels, a quantity of salt. We are pleased to see this commencement of commerce with a foreign country, & hope it may prove beneficial to the nation. The king's vessels might more profitably be employed in some such way, than in lying in the harbor, and wasting away, without any benefit to the government. The expense of keeping them in repair, merely to go from island to island, is considerable. Some years since, Tamahamah sent a vessel to Canton with a cargo of sandal-wood, but the voyage was unsuccessful.

18. [Mrs. Thurston has taken charge of all the scholars at this station—between 20 & 30. Young Tamahamah, has been violently opposed to the mission, but lately has made the Missionaries a number of small presents, indicating some change in his feelings.]

27. Brother Bingham observes, "I had an interesting conversation with Tamoree, last evening, on the subject of religion. He asked, if I had any Bible in his tongue; I replied that I had not now, but it was my intention to make one, as soon as we should be sufficiently acquainted with the language; and that we wished to obtain the Otaheite translations and other books, to aid us in translating the Bible into the Owhyhee tongue; as some of the Tahitian language was similar to this, & some was not. He seemed pleased, and replied in English, "some is alike, some different." I recited to him the first verse of Genesis, in Hebrew, and he repeated it after me. He then asked me what was in English, and as I repeated it, he repeated it after me. He asked again, what it would be in Owhyhee, and as I replied, he repeated as before, seeming to be pleased, not only with the knowledge of the important truth itself, but with my ability to translate it, and his own ability to repeat it, and with this specimen of the manner in which a Bible was to be made for this nation, in their own tongue."

Death of Capt. Turner.

August 4. Early this morning, the flags of the vessels in the harbor were observed to hang at half mast; and we were very soon informed, that Capt. Turner, of the ship Tartar, was dead. He retired, last evening, about 11 o'clock, in his usual health, having been observed to have been more than usually cheerful. Soon after, he was seized with a fit of the apoplexy, and died about two o'clock this morning. This is a solemn and affecting warning to us all to be prepared for death.

5. Sabbath. Public worship at the house were Capt. Turner died. A discourse by brother Thurston, from Luke xii, 40. *Be ye also ready, for the Son of man cometh at an hour when ye think not.* The funeral was attended by a large concourse of seamen. While the procession was moving to the place of interment, minute guns were fired by the vessels in the harbor. It is hoped that this call of Providence may not be disregarded.

8. Hired seven men to dig stones for our cook-house. It costs us much labor to accomplish a little, in this country.

Erection of a House for Public Worship.

9. The men, engaged to build a house for the worship of God, commenced putting up the frame to-day. It is to be 54 feet by 21 or 22. The timber is not quite so good, as we expected; but it will form a convenient place for public worship on the Sabbath; and, it is to be hoped, it will make a favorable impression on the minds of the people, & induce them to attend our meetings, and excite a more general inquiry respecting the religion of Jesus.

Experience of Halo.

15. To-day brother Loomis visited Halo, a chief who has been sick several months. Thomas Hopoo has attended him almost daily, and labored to impress his mind with divine truth, and not without encouraging success. He gives some evidence of piety. In conversation with brother Loomis, he said he was wise,—that there was nothing good in him; but he desired Jehovah to take possession of his heart,—that he was willing to commit his all to him. He seems to have a great reverence for the Bible. One day, Hopoo found him asleep, with the Bible pressed to his bosom. Being afterwards asked, why he did so, he replied, that he loved Jehovah and wished to be with him. When he eats and drinks, he uniformly gives thanks to Jehovah. How does the conduct of this chief condemn thousands, who have the Bible and are able to read it.

19. [Capt. Templeton, of the English brig Triton, presented a bell for the use of the church now building. The brethren have finished the cooking establishment and two rooms of the mission house now occupied by Mr. Chamberlain and Mr. Thurston with their families.]

28. [One of the chiefs, in a fit of intoxication, killed one of the common people. He was confined a single night by the Governor, and then set at liberty. *Such is the morality of the innocent heathen!* Another specimen follows:

29. [After describing the contention of a man and woman, respecting a child, whom both wished to retain, when about to separate from each other, the journal proceeds:]

Such contentions and separations are not infrequent in this country. Mr. Young related to us the following incident, which shows something of the barbarity, which is sometimes practised here.

* This is the chief, whose prayer, as given by Thomas Hopoo, was printed in a former journal.

A man and wife having determined to separate, each insisted on having a child, which had been born to them. The father kept it for a while, and the mother got possession of it; the father took it away again; and so things went on, till the father, to end the dispute, knocked the child on the head, and thus put an immediate end to its life.

Sept. 1. Tamahamah made us a friendly visit this morning. Observing Mr. Loomis writing, he asked for a pencil and a sheet of paper. He then, with the pencil, drew a chart of the bay of Witee, the harbor of Hannarorah, &c. requesting Mr. Loomis to write the names of the places, as he drew them. We showed him a globe, and endeavored to explain to him the form and motion of the earth. But we were unable to convince him, that the earth was round and turned upon its axis. He placed some leaves upon the globe, and, turning it, they fell off. In like manner, he said, we should fall off, if the world turned round.

Beside the instruction of children, and the public worship of the Sabbath, the Missionaries distribute Bibles among the seamen and others who can read them, as they have opportunity. These "books of love," seem to be highly appreciated, and those to whom they are rendered are not backward to express their gratitude by substantial presents to the mission.]

Dedication of the House of Worship.

15. This has been an interesting day to us, & we are laid under renewed obligations of gratitude and devotedness to Christ. The house, which has been built for the worship of God, was dedicated this morning. A dedicatory sermon was preached from Ezra vi, 16. Many things combined to render the occasion one of more than common interest. It is the first house, which has been consecrated to the worship of God in the Sandwich Islands. The great Head of the Church and Lord of Missions, we trust, was with us, to strengthen our faith, enliven our hope, increase our joy, & to enable us renewedly to consecrate ourselves, & all that we have to the service of Christ among the heathen. We would give God the praise for all that we have done, and all that we hope to do for him, in this missionary field. The house is all finished, except the seats, which will be made as soon as boards can be procured.—A number of gentlemen dined with us to-day.

First Meeting in the Church.

16. Meeting this day in the church, which was dedicated yesterday. It appeared more like a Sabbath in our native land, than any we have before witnessed. There is something particularly solemn attached to a house devoted to the special service of God. The infant son of Mr. Chamberlain was dedicated to God in baptism.

30. The congregation to-day was more numerous than any we have before witnessed at the islands, and good attention was given to a discourse from John vi, 44. Reho-roho, arrived here this afternoon. Most of the brethren went down to visit him this evening. He was in a very pleasant mood, and received them with affection. He said the Missionaries at Atoot and at this place were all "misi," said Mr. Bingham would be here in a few days, and would then immediately proceed on the voyage.

Oct. 1. Presented 20 Bibles to the crew of the Maro.

5. Tamoree arrived here to-day. The customary honors were given him from the fort. Some of the brethren made him a visit. He appeared friendly, and conversed with them in English.

6. A very pleasant visit from Mr. Crocker, first officer of the ship Packet. We conversed, sang a hymn and prayed together. He presented the mission with a chest of tea, and 15 dollars in money, for the education of heathen children. We are glad to see, converse and pray with, those who love the souls of the poor heathen.

[Oct. 15. Application was made to the royal family for some land, cows, oxen, &c., which had encouraged the Missionaries to expect from them. The application was favorably received, and a grant made. A violent opposition, however, was made the next day to the grant from some quarter, and the Missionaries thought best at once to relinquish it,—and endeavor to secure for their use, some of the wild cattle, which are numerous on the island, and which they had full liberty to take.]

Nov. 4. Preaching to-day from John iii, 16. The ship "Globe," Capt. Gardner, arrived to-day with a full cargo of oil. She stays here a short time, and then sails for America. Capt. Gardner called on us, and kindly offered to take any communications, which we should please to send. We shall avail ourselves of the opportunity.

5. Monthly concert for prayer. These seasons are precious to us. In this land of darkness, ignorance and sin, we find repose and consolation, in uniting with the thousands of Israel, in supplications for the heathen world, and for this miserable people. With confidence we can leave our cause in the hands of God, believing that, "in due time we shall reap, if we faint not." In this land we find opposers of truth and righteousness; but such are found in every land, and they will be found, till they are put to flight by the glories of the millennial day.

6. Received, to-day, a present of a barrel of flour, some beef and pork, a firkin of butter, and some other articles, from Capt. Gardner.

11. The Sabbath returns upon us with cheering and reviving influence. We were again indulged with the privileges of the sanctuary. Brother Bingham preached from Deut. xxxii, 29—31. "O that they were wise, that they understood this, that they would consider their latter end. For their rock is not as our rock, even our enemies themselves being judges." The object of the discourse from these words was, to show the stability of the saint's Rock, or ground of confidence, and the instability of the sinner's, together with the testimony, which wicked men have given on this subject. A numerous & attentive audience.

12. About noon, three houses, standing near each other, belonging to Gov. Boka, were consumed by fire. Capt. Babcock's store was much exposed to the fire; but, as it stood near the water side, they succeeded in preserving it. Mr. Chamberlain went to the village, during the fire. This afternoon, he was taken unwell, with the rheumatism in his back. We every day feel the need of a physician. The Lord send us a "beloved Luke."

15. Messrs. Bingham and Thurston called on Tamoree and Kaahonanoo. They inquired of the king respecting some unfriendly stories, which had been circulated during Mr. Bingham's absence at Atoot. He replied, "I hear so" (pointing up to his ear.) He was asked, if he believed them to be true? He answered, "No, I believe it is a lie." HIRAM BINGHAM, ASA THURSTON, DANIEL CHAMBERLAIN, ELISHA LOOMIS.

[Though the Missionaries had experienced many acts of kindness from various classes of persons at the islands, yet there had been instances of opposition to the progress of divine truth. It is well known to all those, who are acquainted with the islands of the Pacific, that in most of them are to be found unhappy men, who have run away from the restraints of civilized society, and wish to practice wickedness without reproach and without shame. Among the multitude of occasional visitors, it is to be expected that there should be some of a similar character. But the very existence of a virtuous little community before their eyes, is in itself a keen reproof.

We are not to wonder, therefore, that attempts should be made, by a part of the foreigners resident at the Sandwich Islands, to embarrass the operations of the Missionaries, by exciting distrust in the minds of the chiefs and the people. Trials of this kind are to be endured, almost as a matter of course. It is to be observed, however, that bad men are not apt to acquire and retain influence even among the most untried people; and that these bad men are to be despised, almost as a matter of course. On approaching a village or a house, the barbarians make their depredations in a thousand ways, the implements of his engines.]

* This is the chief, whose prayer, as given by Thomas Hopoo, was printed in a former journal.

One would suppose that the people of course are prepared for them—and they are prepared in a very singular manner; for, the moment they hear the gun, they are so much alarmed, as to be almost incapable of motion. They can neither fight nor run away; and the robbers enter their dwellings, and take just what they can find. They seldom commit murder; but a short time since, however, in an adjoining parish, they cut a man's throat, after robbing him of his jewels, so that he is since dead.

Bible Society composed of Natives.

Dec. 8. To-day Mr. Spaulding attended a meeting of the Bible Society at Jaffna. Nothing was more interesting than an account of a native assistant association lately formed. It is composed entirely of natives, and conducted principally by themselves. Forty Rix dollars a month are already subscribed, and upwards of sixty of the most respectable natives were present at the first meeting, and took an active part in the concerns of the Society. This is the first of the kind, which has been formed in the island, and the first which has been composed exclusively of natives, in India.

Laborers among Catholics.

January 28, 1821. Brother Winslow spent most of his time at Panditeripo, among the Roman Catholics. Many of the people give very good evidence, that they have been considerably instructed in those parts of the Bible, which have a particular reference to the peculiar tenets of their church, and some are skillful in defending their notions. Their manners and knowledge plainly show them to be raised above the heathen in many respects; but it is a melancholy truth, that their moral principles are very little, if any better.

Visiting of Roman Catholics.

Feb. 11. Brother Winslow spent the day at Panditeripo, principally in visiting from house to house, among the Roman Catholics, of whom there is a pretty large population there. At first, in going out, he found two men hedgehog. On asking them of what religion they were, they replied "Romans," i. e. Roman Catholics. "And your religion teaches you to labor on the Sabbath?" "No, but this is a work of necessity." In further conversation with them, he found that they knew something of the plan of salvation, but in heart and practice, like most of this religion, were mere heathen.

Their information on the subject of religion was not indeed very great, as the principal thing they knew about Christ was, that he went to hell to preach unto the spirits there, and brought them out. While talking with these men, a noise of some 20 or 30 men quarreling, arrested brother Winslow's attention. On going to them and inquiring the cause of the quarrel, he learned, that the friends of a young bride, refusing to give her promised dowry, were beating one another. He parted them, and asked what religion they were of. They replied, "The Roman." "What will your priest say to you?" "He will beat us." This is the custom. The priest, on confession of such sins of quarreling, breaking the Sabbath, &c. takes summary justice by punishing the offenders himself. Brother Winslow next visited the largest Roman Catholic Church in the village. It is a large open court, that is, a roof supported by wooden pillars, (say 50 or 60 feet long,) with a close apartment at one end, where the priests reside when in the parish, that is, one third of the year. In front of this apartment is something like a stage, (which you ascend by a flight of steps on each side,) shut up by a wide folding door. This when opened, discovers the images, which are inferior wooden representations of the Virgin Mary, our Saviour, St. Anthony, St. Sebastian, St. Nicholas, and others. On finding rather a good looking young man, brother Winslow made some inquiries about the religion. "What Gods are worshipped here?" He mentioned Jesus Christ, and then some of the saints. "There are images of them here?" "Yes." "Have these images life?" "Yes." "Who made them?" "The priest." One, who stood by, said the carpenter made them, which, however, the other strenuously denied; but at length owned, that perhaps the carpenter made the wood, but the priest gave them life.

* That is, from ten to twelve Spanish dollars, as the rate of exchange may be.

Editor.

CHEROKEE MISSION.

EXTRACTS FROM THE JOURNAL, KEPT AT BRAIDWOOD.

January 2, 1822. A day of fasting and prayer by the mission family. We found it good to seek after our God in this way. We all seemed to feel the infinite importance of enjoying the presence of God, and our utter inability to do any thing for his cause, without the aid of his Spirit.

3. Mr. Buttrick left us to spend some time in visiting the people in different parts of the nation. He will go first to Creekpath, for the purpose of obtaining brother John Arch to accompany him as interpreter. May the Lord go with him, and enable him to impart the knowledge of salvation to many perishing souls.

One of our Cherokee boys, reviewing Murray's Grammar, recited the whole of Orthography, Ety-mology, and Syntax, at one lesson, without missing more than three or four words.

4. The Rev. Mr. Marshall of the Methodist connexion, and Mr. Jack, called on us. This evening the family were collected, and brother Marshall gave us a discourse on the goodness of God in sending his Son into the world to save sinners. We desire to bless God for sending this dear brother to us. We think we have been edified by his preaching.

23. Brother Parker set out with his family to reside at Taloney. May the God of Jacob go with them, and make them useful in that part of his vineyard.

31. A half breed Cherokee, one of the head men of Willstown, called on us. He says the people of that place had a meeting, and sent by him to know, whether we would send them a teacher, according to their former request.

Feb. 4. Brother S. J. Mills came, bringing his younger children to receive baptism. His wife, his neighbour Fields, and six others, came with him, as he says, to receive further instruction in the good things contained in the word of God. They purpose to stay until after the Sabbath. Having no poor interpreter at hand, we sent for Sister Lydia. Brother Mills and his company, gave very serious and solemn attention to the word. The first part of the Saviour's Sermon on the mount, was read and interpreted, with expositions and remarks. The exercises closed with prayer, the substance of which was interpreted. Brother Mills says, one of the men and two of the women, are from a remote part of the nation, 100 miles from his house—that they heard nothing of the Saviour, until he told them so—that they have concluded to remove and live near him, in order to receive further instruction, and unite with him in the worship and service of God.

Zeal of a Cherokee Convert.

2. Mr. Reece, being sent for to interpret, came, and expects to stay till after the Sabbath. Had our Cherokee friends together. Mr. Hoyt spent most of the afternoon in reading and explaining to them select parts of the sermon on the mount. In the evening they were again collected. The children of the school were present. We sung a number of Cherokee hymns, and, to our astonishment, all our visiting friends joined with us, and sang very correctly. A part of the Saviour's last words to his disciples was read, after which, brother Mills made a long and animated address.—How thankful we ought to be, that our God is thus raising up instruments here, to communicate his word to this people, & such, too, as are able to understand it.

9. This afternoon we spent in instructing our visiting friends. Bro. Reece went home to his family, with a promise of returning in the morning.

10. Sabbath. Brother Reece did not return.

we fear some of his friends are sick. After a plain, and the two youngest children of Mr. Mills were baptized. Sister Lydia Hoyt interpreted. In the evening had a meeting with our visitors, and conversed with each one separately. They all said they maintained a secret prayer, and felt anxious to spend the remainder of their days in the service of God, except one woman, who said to the person, who is in school. She said if she prayed, she laughed, and said she could not pray at her house—her husband was a drunkard, and was not good there. After telling her the danger she was in peace with God immediately, she appeared more serious, & said she that religion was a good thing, and felt anxious to know more about it. She said to the person, who is in school, except one woman, who said to the person, who is in school. She said if she prayed, she laughed, and said she could not pray at her house—her husband was a drunkard, and was not good there. After telling her the danger she was in peace with God immediately, she appeared more serious, & said she that religion

POET'S CORNER.

A HYMN.

By the Rev. J. LAWSON, Missionary at Calcutta.
"And I saw another angel fly in the midst of heaven, having the everlasting Gospel."—Rev. xiv. 6.

Through the dark clouds that roll'd on high,
Soaring, the Angel of the sky
Pursued his sole on way;
Bright was his track; the gloomy night
Fled back to hell, and holy light
Blushed into lovely day.

Hark! the shrill trumpet peals of high,
The cry of war, victory,
Rushing from cloud to cloud;
The fiery hosts of raging hell
Astonish'd heard, and vanquish'd fell;
I saw the blasted crowd.

Headlong the banner'd multitude,
The wrathful Dragon's hated brood,
Plung'd from the warring sky,
Old Slavery, bound in lightning chains—
Corruption, with her loathsome stains—
In endless ruin lie:

Ambition, with her scorched crest—
Hatred, with her tumultuous breast—
And scowling Envy fell:—
Black Discord, wrangling in his flight,
And bloody Power, and howling Sprite,
Sank in the depths of hell.

The Gospel trump yet louder peals,
And beaming light the truth reveals
To every land and tongue.
Speed, Angel, thy propitious flight!
The Heavens shall sing thy glorious might,
And Earth shall join the song!

MISCELLANY.

The moral cause of the Protestant Reformation—
by J. FLETCHER.

It was especially the preaching of salvation by the free sovereign grace of God through faith in Jesus Christ, the doctrine of justification by faith, which produced such mighty results in the state of the world. This according to Luther was the "article of a standing or failing church." This truth in all the principles it implies and secures, while it humbles the pride of man, and lays him in the dust of self-abasement before God, at the same time most effectually secures all the interests of genuine holiness.

And you will ask, how did the revised exhibition of the peculiar doctrines of the Cross aid and advance the cause of the Reformation? Because the promulgation of these doctrines is God's appointed instrument for the conversion and renovation of mankind—because wherever these truths have free course and are glorified, all the practical consequences of a pure and undefiled religion will follow—because, without these, whatever temporary ascendancy a new or another system might have secured over the principles of the Papal Church, there would have been no permanent result worthy of the struggle & the contest in which so many thousands sealed their testimony with their blood!—Because whatever system of principles and institutions be supported, whatever names those principles may bear, in whatever communion of nominal Christianity they may be exhibited, whether established or non-established by human authority, no spiritual good will be effected if they are either omitted or denied; no conversion of sinners to God; no genuine, vital, practical, experimental religion! These are the truths which God "delights to honour"!—by which the fishermen of Galilee overthrew the altars of Heathenism, expelled demons from their usurped dominion, struck dumb their lying oracles, and raised the standard of the Cross over the ruins of ignorance, barbarism, and superstition in the first ages of the world. And whence arose this mighty triumph? Not by secular policy and worldly pomp, persecuting laws and measures of violence; but by the force of these doctrines, the evidence by which they were established, the purity with which they were adorned, and the faithful, persuasive, and earnest declaration of the truth, as it is in Jesus! These were the weapons of their holy war; by these, under God, they "cast down strong holds and dethroned high imaginations." By similar methods, all the spiritual good of the Reformation was effected; and whenever Protestants of any order forget the great peculiarities of Evangelical truth; whenever they confine their attention to principles that have no vital connexion with the life-inspiring doctrines of the Cross, whatever may be their professions or their creeds, they will become the mere residuum of a worldly system. They may contend for the outward defences and external observances of Christianity, but the indwelling spirit will retire from their temples, and on their walls will be inscribed in legible characters—*The glory is departed!* Principles are for the sake of principles; and principles are worth nothing, only so far as they coincide with the great ends for which the entire system of Christianity was founded; the conversion of sinners from the error of their ways, & the building up of the faithful in knowledge and holiness unto life eternal.

[Eclectic Review.]

CHRIST THE OMNISCIENT GOD.

That God searches the hearts of all the children of men, intuitively and perfectly, is a truth constantly asserted in the scriptures, and will be denied by none but those who refuse to admit that there is a God. And indeed it is impossible to conceive of his complete moral government over the universe without first ascribing to him this all-searching knowledge. But the proposition is sometimes laid down in a manner which calls for our peculiar attention. Turn to Jer. xvii. 9. "The heart is deceitful above all things and desperately wicked: who can know it?" By the way, here is a most awful delineation of the depravity of human nature. The prophet is not speaking of any uncommonly atrocious character among his countrymen, but uses the largest and most general form of expression: the heart, that is, every heart until it becomes effectually turned to God and holiness, is deceitful above all things, and desperately wicked. I will answer for it that those flattering philosophers or divines who compare the soul of man at the commencement of its moral career to a sheet of fair paper, equally susceptible of good or bad impressions, never thought of confirming their position by these words of the prophet Jeremiah. But to return. Who can know this most deceitful and wicked thing? The answer is, "I, Jehovah, search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings." Here, I think, the great Jehovah not only asserts his ability to search the heart, but claims it as his prerogative, his exclusive power so to do. And I add, that as I am to know, so far as may be, the God of heaven and earth by his attributes, I perceive none of them by which I may better recognize him than by this. If a creature could be found, qualified thus to search the heart and try the reins of every man, all my ideas of Deity would be thrown into confusion and darkness, or rather, would be utterly destroyed. But the language of Solomon, in his exquisite prayer at the dedication of the temple, clears this matter of the possibility of a doubt. I Kings viii. 39. "Hear thou, — and give to every man according to his ways, whose heart thou knowest: for thou, even thou only, knowest the hearts of all the children of men." Having surveyed these texts, let us now look at the words of our Lord Jesus Christ, addressed to "the angel of the church in Thyatira." Rev. ii. 23. "I will kill her [Jezebel's] children with death; and all the churches shall know that I am he who searcheth the reins and hearts: and I will give unto every one of you according to your works." Is not this language evidently borrowed and copied from such passages of the Old Testament as have been al-

ready cited? Does not Jesus Christ here claim a power and a glory which have been expressly appropriated to Jehovah alone? And is not the inference absolutely inevitable, that Jesus Christ is Jehovah? Yea further, and it deserves special remark, he says, "all the churches shall know that I AM HE who searcheth," and so on: as if he had said, there is but one Jehovah who does or can search the reins and hearts, and it shall be fully known that I am he. Finally, as we are assured that the Father hath committed all judgement to his Son, even the judgment of quick and dead at the last day, we must conclude that the Son of God is omniscient, that he is God in the highest sense of the title. For if there is any thing which we are warranted to say that omnipotence itself cannot do, as implying palpable impossibility and self-contradiction, we may well pronounce it impossible that the final judgment should be committed to any finite being whatever.

Those who have often seen the argument which is here exhibited, will be pleased to let it pass for the benefit of others, who have hitherto applied their minds less carefully to the subject. Behold then, honest Christian reader, a specimen of those numerous proofs of your Saviour's divinity upon which you are sometimes invited to trample with contempt. We are required to despoil our Immanuel of the divine grandeur of his character, and reduce him,—I tremble while I write it,—to our own poor level, as the Son of Joseph and Mary. And why is this urged upon us? Simply because we, who are baffled in attempting to explain the growth of the meanest blade of grass, or the life of the most diminutive insect, are unable to explain the doctrines of the trinity and the incarnation. Did the Bible teach us that Jehovah is three in the same respect that he is one, I know it would be impossible for any rational mind to believe such a manifest contradiction; and in that case my conclusion would be, let us become—not Unitarians, but downright and entire Deists at once. But the truth is, that the Bible does not contain, nor does any Trinitarian upon earth adopt the absurdity which I have mentioned. We say, with the scriptures, that there is one God and no more; and that in the one God, there are three coequal persons, Father, Son, and Holy Ghost, distinguished from each other by personal attributes and agencies: but how far the personal distinction extends, and how the three persons are one God, we do not pretend to know or expound. God himself knows these things; and he alone, in my opinion, can grasp them with a perfect knowledge.

[Evan. & Lit. Mag.]

For the Boston Recorder.

BRIEF HINTS TO CHRISTIANS IN BEHALF OF THE JEWS.

As the following brief Hints in behalf of the Jews, are addressed to Christians, several things may be taken for granted.

The present state of the Jews is truly deplorable, and entitles them to the compassion of Christians.

There is no nation, nor body of men, to whom Christians can be equally indebted. To them under God, we owe the Bible; the knowledge of God, the Atonement of Christ, the Sabbath, the preaching of the Gospel;—all that can elevate and adorn the mind of man, all that can support us in death, or bless us in eternity.

It is the imperious duty of Christians to attempt the conversion of the Jews. They are commanded to preach the gospel to every creature; and peculiar commands are given them in favour of the Jews.

The future conversion of the Jews is promised; and the promises are very full and numerous, and explicit.

God will be greatly glorified as a merciful and faithful God, when he brings back his ancient people.

Christ will be honoured, when the Church of Israel shall mourn for Him whom they have pierced.

The conversion of the Jews will strengthen the Faith of the Church; because she will see this wonderful prophecy fulfilled. It will enliven her hopes; for she will see that even Jewish blindness and bigotry can be dispelled. It will increase her joys; for the desire and prayer of seventeen centuries will be accomplished.

The period of their conversion is near. The church never felt for the Jews as she now feels; nor prayed for them as she now prays; nor contributed for them as she now contributes; nor laboured for them as she now labours. She does not feel and pray and contribute and labour in vain. Many hundreds of Rabbis, are already converted to the faith and piety of the Gospel. Every where the Jews receive the Hebrew New Testament and Tracts with eagerness; and a general inquiry exists among them, whether the Messiah be not already come.

The general conversion of the Heathens and Mahomedans cannot take place until the Jews are converted. Christians have begun at the strong end of the world in their Missions. The return of the Jews is to the Gentiles as life from the dead. Twenty years hence, Christians generally, will be astonished that they did not read or examine their Bibles more; and that they did not follow the plain directions of the Bible in sending out Missionaries. Converted Jews, are to be the best and most successful Missionaries to the Heathen; particularly to the nations of Asia. Economy, therefore, and compassion for the Heathen, as well as compassion for the Jews, will induce us to devote much of our contributions, our prayers and our efforts to them.

With these things in view, let me suggest the following Hints to Christians of all denominations.

1. That every Clergyman in the United States, whether Congregationalist, Baptist, Episcopalian, Methodist or Presbyterian, as early as convenient, preach a sermon to his own people in behalf of the Jews.

2. That in the Metropolis of each state in the Union, a State Society be formed for the conversion of the Jews; and that each State Society address Circular Letters to the various towns and parishes, proposing the formation of Auxiliary Societies.

3. That Christians on Saturday evening remember the Jews in the prayers of the family, and in secret.

4. That much more attention be devoted to them in the prayers at every Monthly Concert; and that they be regularly remembered in the prayers of every Sabbath.

5. That a part of the time every Monthly Concert, be spent in communicating intelligence respecting the Jews.

Let it also be remembered by clergymen, that the chief reason why their churches contribute so little for Missions is, that they themselves do so little in communicating religious intelligence, especially at the Monthly Concert.

THE NEGRO PLOT.

The Charleston papers have published a detailed account of the late conspiracy among the blacks of Charleston. It appears by a letter from the Governor of South Carolina, that the plot was first disclosed by a servant who was prompted by attachment to his master. The number of persons arrested were seventy-two, thirty-five of whom were executed, and thirty-seven sentenced to ban-

ishment. Among the conspirators, the most daring and active was Monday, the slave of Mr. Grel. He could read and write with facility, and thus attained an extraordinary and dangerous influence over his fellows. Permitted by his owner to occupy a house in the central part of the city, hourly opportunities were afforded for the exercise of his skill on those who were attracted to his shop by business or favor. It was there that his artful and insidious delusions were kept in perpetual exercise. Materials were abundantly furnished in the seditious pamphlets brought into this state

by equally culpable incendiaries; while the speeches of the oppositionists in Congress to the admission of Missouri, gave a serious and important effect to his machinations.

"This man wrote Boyer (by his own confession) requesting his aid, and addressed the envelope of his letter to the relative of the person who became the bearer of it, a negro from one of the northern states. He was the only person proved to have kept a list of those engaged; and the Court considered his confession full and ample. From such means and sources of information, it cannot be doubted that all who were actually concerned, have been brought to justice. There is no exception within my knowledge; it has, however, been staid, that a plantation in St. John's was infected, but I do not know on what authority."

It appears that these who associated, were unprovided with the means of attack or resistance.

The only weapon discovered were thirteen hand poles.

"From the various conflicting statements made during the trials, it is difficult to form a plausible conjecture of their ultimate plans of operation; no two agreeing on general definite principles. That the first essay would be made with clubs, against the state Arsenal, is inferable from their being unprovided with fire arms, and the concurrence of several witnesses. But whether the attack would be made simultaneously, by various detachments, or whether the whole embodied at a particular spot would proceed to the accomplishment of their object, is very uncertain. Upon the whole it is manifest, that if any plan had been organized, it was never communicated by the principal conspirator to the leaders of the men, as they were wholly ignorant even of their places of rendezvous; although within two days of the day appointed, and but one man arrested prior to the day fixed on for the attempt."

AMERICAN EDUCATION SOCIETY.

Receipts into the Treasury of the American Education Society for August, 1822.

Received by the hand of S. Postlethwaite, Esq. Natchez—August. Foreman, ann. sub. for 1822, \$5; Mrs. Margaret Dunlap, do. 5; Dr. Wm. Durbar, do. 10; Samuel Postlethwaite, do. 24; do in advance 15; Capt. Obadiah Congar, donation 5, Mrs. Means, Beaufort, S. Carolina, her subscription for 1821 and 1822, 10 Miss E. Barnwell do do 10 Miss Sarah G. Barnwell do do 10 Dea. How, Princeton, Mass. 1

By the hands of Mr. N. Willis—Rev. John W. Starman, of Walloxborough, Maine, avails of a charity box, \$4; Capt. Anderson, Ossifield, Maine, 1; Isaac Cook, Hanover, Ms. 50 cents; Daniel Spear, Quincy, 1; Two Females, Norway, Maine, 2; Avails of missionary field, Ossifield, Me. 1; Friend to the So. Duxbury, Mass. 20; Dr. Charles Thompson New-London, 50 cents.

7th annual payment of A. J. Bradford, Ms. 5 Nancy Temple, South Parish, Reading, Ms. 5 Stillman Pratt, do. do. 2 Female Cent So. North Brookfield, Mass. 43 Middlesex Auxiliary Education Society 50 Member of Rev. J. Park's Church Southbridge, Mass. 2 Monthly Concerts for Prayer Chelmsford, Con. 50 N. McLeod, Boston, Mass. 100 Tact Society, Exeter, N. H. 10 Female Ed. So. first Parish Rowley, Mass. Auxiliary to A. E. Society 8 Hillsboro' Co. N. H. Bible and Char. Soc. 15 Oliver Clark, Tuftsbridge, Ms. avails of a piece of land 3 25

Life Subscriptions.

Rev. Experience Porter, from ladies of Belchertown, Mass. 40 Rev. Wm. McWeir, by hands of S. Postlethwaite, Esq. Natchez 40 Rev. Jeremias Parker, Southbridge, Mass. from ladies of his Society 40 A. P. CLEVELAND, Treasurer, No. 10, Merchant's Row, Boston. \$529 75

Dartmouth College, July 20, 1822.

The Female Education Society of Hanover, N. H. acknowledges the receipt of the following donations.

From the Female Education Society in Cornish, clothing valued at \$11 54—Money \$7 05—From Ladies in Rev. Mr. Putnam's Society, Portsmouth, Money \$33 65—From Amherst, clothing valued at \$12—From Phelam F. C. S. clothing \$25 84—Money \$5—From Gorham, Maine, clothing \$10 66—From Boscombe, clothing \$11 81—From Haworth, Money \$8—From individuals in different places \$33—From the "Braiding Society," and individuals in Fitchburg, Westminster and Leominster, Mass. clothing \$70—Cash \$10 80—Making a total of \$243 35.

The object of this Society is to receive and distribute donations for the assistance of indigent young men in a course of education for the ministry.

The Society cannot forbear to acknowledge the unexpected success which has attended them; and prayerfully hope that many, whom God has blessed with abundance, will reflect how easily they may aid the worthy and the necessitous, by contributing to the funds of this institution.

—:—

The Treasurer of the Domestic Missionary Society of Massachusetts, acknowledges the receipt of the following sums from June 15, to Sept. 1, 1822.

East Hampton Benevolent Society \$1 00

Contribution from Congregation in Chester, 4 80

Southwick from the Congregation 5 00

Williamstown from the Fem. Char. Soc. to constitute the Rev. Ralph W. Gridley, their pastor a member for life 20 00

North Wilbraham contribution 4 04

Westfield Monthly Concert for Prayer 15 00

Monson contribution in Congregational Ch. 10 50

Granville contribution in Middle Parish 5 74

West Springfield, Feeding Hills Parish, (Subscriptions) 32 00

Springfield Donation from Hon. John Hooker 10 00

" " Mr. Daniel Bentecon 5 00

" " Hon. George Bliss 5 00

" " Mr. Joseph Carew 8 00

" " Mr. George Colton 1 00

" " Mr. David Ames 4 00

Brimfield " Mr. Israel E. Trask 10 00

Springfield " Rev. Samuel Osgood 5 00

" contribution in Rev. Mr. Osgood's Soc. at the meeting of the General Association & Dom. Miss. Soc., June 1822. 124 17

Collected by Rev. John H. Fowler in 1821 towards Missionary Services in Leyden 15 75

do. do. for do. in do. in 1822 21 00

do. do. for do. in Orange in 1822 8 00

West Springfield, Feeding Hills Parish contribution by Mr. Hazen 4 00

do. Agawam Parish contribution by do. 5 00

Monson Don. from Messrs. G. & R. Merrick 2 00

Belcherstown contributed by Congregation 8 00

S. STODDARD, Jr. Treas. Sept. 1, 1822. Northampton. \$334 00

The following persons have been made life members of the New-England Tract Society, by the payment of twenty dollars each since the 9th of May last, viz. Rev. Luther Jewett, from ladies in St. Johnsbury, Vt.—Rev. Samuel Ware, Ware, Mass.—Rev. Enoch Hale, West Hampton, Mass.—Rev. Ebenezer Coleman, Little Campton.—Also the following donations, and payments have been received by the Treasurer, viz. From the Auxiliary Society, in Holden, Mass. \$5.—From the Female Tract Society, in Spencer, \$5.—From a Friend, \$50.—From do. \$1 62.—Avails of the Contribution in the Old South Meeting-house in Boston at the annual meeting, \$5 50.—From a gentleman at New-Orleans on the successful termination of a law suit, by Alfred Hennen, Esq. \$50.—From the Female Tract Society, in Cornish, N. H. \$4 67.—

To the Little Bible." CONDITIONS.

I. The work to be well printed, on fine paper,